

# THREE SERMONS:

THE FORMER DIS-  
COVERING A DOVBLE  
and false Heart, vpon the  
*1. King. 21. 9. and 10.*

THE SECOND CALLED,  
THE BLESSEDNES OF  
the Righteous, vpon Psalm.  
*37. verse 37.*

THE THIRD, THE COVRT  
of Guard, or Watch of Angels:  
*1. Sam. 17. 37.*

Nathaniel Cannon, *Preacher of Gods  
word at Hurley in Berkesbire.*

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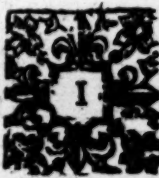
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TO THE  
THRISE HONO-  
RED PEERE, MY LORDS  
Grace, the Duke of *Lennox*, Earle  
of Richmond, Lord High Steward  
of his Maiesties Houshold, Knight  
of the most noble and illustrious  
Order of the Garter, and one  
of his Maiesties most Ho-  
nourable Priue  
Councill.

 *If it may become a  
Seruant, so make ten-  
der of his dutie vnto  
his Lord and Master,  
then may your Grace  
vouchsafe to patronage this poore  
A3 pre-*

## The Epistle Dedicatory.

present, notwithstanding, it comes thus meanelly apparelled. My offering is but little, and lesse then euer was offered to so great a personage: yet let it not perish, but find such acceptation, as may giue testimonie of your most heroicall disposition.

When first I had leaue to call you Lord, it was in my heart to doe something: but neuer had the heart till now, & now too soone, for I may truly acknowledge to your Grace, that this hoc aliquid nihil est, this is a verry something nothing, that is produced.

And yet great Lord, I doe not, nor I dare not, speake meanelly of my calling: but my gifts, with ioy, with confidence, and I hope with conscience, I may ioyne with our Apostles saying, that I am not ashamed of the Gospel of

Rom. 1.16. Christ, because it is the power of God vnto saluation, to euery one that beleeueth: so that in this respect, although  
the

## The Epistle Dedicatory.

*the Lord hath made you great, yet if you were greater, and the greatest upon the face of the earth, yet know it is the word of God, of that glorious God, who is the Creator, and the Kings and Princes, Dukes and Nobles are but his creatures as other men: vos estis domini terræ: indeed you are the Lords of the earth, and yet your selues are but (Terra domini) even the earth of the Lords, as other men.* Psalm. 82.1.

*O therefore let a servant speake, if you would double and trebble Honors upon your head, let the word of God be the lanthorne vnto your feete, and the light vnto your pathes, you shall see the way that leades vnto life euermore lasting: verbum est via, the word is the way: hæc via ducit ad urbem, this way leades vnto the hauen: yea vnto the heauen prepared for those that loue, that heare, that reuerence and obey this word of God, there shall you chāge your Dukedome for a Kingdome. for he crownes his children.* Psalm. 119.  
Reuel. 5. 10.  
If

## The Epistie Dedicatory.

If then the eminent Lords would raise their houses, let them raise up their hearts, and set them upon righteousness, for them, saith God, that honour me, I will honour them, but they that neglect, or despise the Lord, shall downe to the ground.

1. Sam. 2. 30

Be pleased therefore most Honorable Lord, in respect of him whose word it is, to looke upon this small Exposition, although in respect both of my weakenesse and unworthinesse that doe present, it may fall to the ground.

Plutarch. in  
vita Artax.

Be unto me in this kind a Princely Artaxerxes, he receiued a handful of running water from a poore laborer, be as gracious noble Lord, in receiuing this from me a poore Scholler, whilest I according to my beüden duty, pray to my God for your increase of honor and happines, internall, externall, eternall, and so rest,

Your Graces Chaplaine in all  
dwiifull obseruance,

Nathanael Cannon.



# A DOVBLE HEART.

1. KING. 21. 9. 10.

*And ſhe wrote in the letters, ſaying, Pro-  
claime a faſt, and ſet Naboah among  
the people, and ſet two wicked men be-  
fore him to beare witneſſe againſt him,  
ſaying; Thou didſt blaſpheme God and  
the King, and then ſtone him to death.*



*Zechiels Viſion is  
full of demonſtra-  
tion (a), and in a a Ezech. 8. 8  
liuely maner doth  
preſent vnto vs  
the courſe, or ra-  
ther curſe of ſin:*

B

it

it shewes vs the gradation of it, as if it grew vp by the rule of multiplication, from bad to worse, from much to more, from one mischiese to another, vntill the full measure of wickednesse and abomination it selfe bee made vp. *Goe* (saith God vnto the Prophet in that place) *and dig into the wall, and thou shalt finde a doore, which doore breake open, and thou shalt see all manner of abominations: and when thou hast scene those, saith God, goe a little farther, and then thou shalt see more, and the further thou goest the more abominations thou shalt find.*

My Text seemeth to haue the like reuelation, for by that time the walls of the Scripture are broken downe, and the doore of it opened, wee shall see such degrees of sinne, and such a progression in wickednesse, that the truth of that Scripture will appeare vnto vs, which *Esay* speakes of, as concerning the nature of wickednesse, which is, to draw sinne vpon sinne, and iniquitie vpon iniquitie.

*as it were with cart ropes (6).*

*b Esay 5.8.*

This course is here taken by a cursed woman, for so God pronounceth *Iezabel* to bee, who hauing with her husband *Ahab*, set their eyes vpon that, which was not their owne and longing after *Naboaths* Vineyard which was neere adioyning vnto their Pallace, they propose it vnto him, that they might obtaine it for a price, or els that they might exchange with him for some other: but his answer is Negatiue: *God forbid* (saith hee) *that I should sell my fathers inheritance.*

This refusal in vnpleasing to *Ahab*, as if it had beene a great offence in *Naboath* to keepe his owne.

In this discontentment, *Iezabel* takes her time, and of a resolution to accomplish her wicked purpose, incenseth *Ahab* after this manner. Art thou a King, saith she, and rulest Israel. As who should say, Dares hee denie thee his vineyard.

Thus are there alwaies wicked in-

*Ecclef. 35:*

struments to prouoke and worke vngodly offices, especially where wicked women become counsellors, whose mallice is no lesse then is noted vnto vs when it maintaind, that there is no head to the head of a Serpent, nor no malice to the malice of a wicked woman.

The consequence of this Text is an instance, so it is very probable, that *Ahab* w<sup>l</sup> sh<sup>d</sup> haue giuen this ouer after a litle more grumbling. But *Iezabel* scornes such a repulse, shee wil haue his Vineyard and his blood, and for that purpose shee arraignes him, condemnes him, and executes him all at once, as appears in this Text.

Thus hauing broken downe a litle of the wall to make way vnto it, that so we may see the occasion from whence all this proceeds, wee will now adresse our selues vnto the dore, and looke in thereat, that so we may enter into this Scripture, and take into our consideration such seuerals, as  
in

in a course of deuision, this Text will naturally afford vnto vs,

The deuision of the Text into three parts. {

1. Naboaths death.

2. The meanes of his death.

3. The colouring of his death.

1. His death is decreed aforehand, *stone him to death*, saith *Iezabel*, she wil haue it according to the desperate rule: *Sic volo, sic iubeo, sic pro ratione voluntas.*

2. The meanes of his death, by subornation of false witnesse, *Set two wicked men before him*, saith she, *and let them accuse him of blasphemie against God and the King*: answerable to that Popish proposition as Heathenish as the former, *intra pericula secretum prodere noli.*

3. The pretended color for the lamenting of his death, *Proclaime a fast*, as if shee did commiserate the mans case, and as if he had been iustly condemned, and that shee for his better preparation to his death would haue

this fast proclaimed: partly to haue it conceiued, that shee and others were sorrowfull for his death, but chiefly, that by meanes of such an Assembly, and so holy any action as fasting was, shee would haue it appeare, that shee did it to no other end, but onely to bring *Naboth* to a feeling of his fault, as if he had deserued death, and shee great commendations for this charitie and compassion towards him in prouiding thus religiously (as shee would haue it thought) for his peaceable departure. Thus the Camelion cast her colour, and this miste must arise to make many fall into error, she hauing concluded, that it was enough to make this shew: *Et satis est potuisse videri.*

Thus wee haue taken the Scripture asunder, let vs desire God to ioyne with vs in the enlargement of the whole. And for asmuch as the last part of this deuision, are the first words of this Text, I will therefore begin

*A double Heart.*

7

begin with them, and so take them in their course as they lie in order.

*Proclaime a fast.*

*Simulata sanctitas est duplex iniquitas*, saith *Austin*, a dissembled holines is double vngodlinesse. *Augustin in Psalm. 36.*

It had been wickednes to shed innocent blood, and falsely to condemne, & cruelly murder the harmlesse and guiltlesse man, but thus to trick it vp, & color it vnder pretence of pity, doubles the impietie.

But here is matter of great amazement comming forth to meet vs. For first of all, it is a trembling businesse, no question, to the wicked themselves to shed blood: for it quakes nature, and excludes grace, and cries for vengeance, and proues alwaies so discoverable, that as wee see by daily experience, God suffers neither time, nor place, nor greatness to couer the blood that is so barbarously shed: would not

all these stay the hand, or stagger the heart, it is more then a miracle vnto vs,

Secondly, it is no lesse to be wondered at, that the nature of sinne should grow to bee so desperate, as to make choise of the most sanctified actions, for their colourable protections.

For example : What action can there be more leading vnto true sanctification, then our mortification? What leadeth more vnto mortification, then religiously and sincerely from the bottome of the heart, to hold a religious fast vnto the Lord.

Behold, it is here but a vizard to produce a most monstrous and prodigious acte, Heare, O Heauens, and hearken, O Earth, and maruell, O yee sonnes of men, at this impudency! O, who should dare to prophane such deuine actions as these are, but only those, who are incurable, and so vterly incorrigible, as that they care not, though they set the  
 Diuels

Diuels owne part.

Indas kisseth Christ (c): but hides his treason; and so *Iezabel*, proclaimes a Fast, but hides the knife from *Naboths*, that must giue him his death. c Luk. 22.48

The Panther, as (*Pliny* reporteth *Plin. nat. hist.* carrieth with him a sweete sent, but *lib. 8.* an vgly force, therefore he hides his talents, vntil he haue the pray within danger. In like manner *Iezabel* will sucke the blood of *Naboth*, and yet shee hides this venome vnder a fast proclaime a fast; saith shee: from whence we may draw this obseruation.

Every sinne will shelter it selfe vnder some pretence. 10. Doctrin.

There are no perquisities of lasting and certaine tenure, but onely those which acrew from vertue: notwithstanding, so quick is our apprehension in the point of profit, and our wils so absolute in the doing of euill, that though shame run by vs like a lacky, and confusion prooue the close and full point of our deriuations, yet will

will the wicked proceede, and verily perswade themselves, there can be no *quare impedit*, either to hinder or cut off them, or their designs.

But it were a necessary question to demand of them, why they disguise themselves; why they are

*Aristot.*

*Quadam vi-* that there are many things seemes  
*dentur & 2 on* to be that, which they are not.

*sunt.*

The answer will afford it selfe, for by their shadowes, mists and colours, that they cast, they doe deceive the people, whereas if they came in the proper resemblance of their deformed courses, they would bee more then monstrous in the eyes of the people; and therefore our Sauour speakes of these pretences, when hee shewes, that there are some that haue put on sheepes clothing, but inwardly they are rauening Wolues, where we may see the hatefulnesse of sin, that it dares not bee seene in his owne likenesse, but must assume another shape for it, the which  
let

*Sinne ashamed of it selfe.*

let me now endeavour to proue from the Scriptures, as formerly I proposed it in the doctrine, namely, that e- uery sinne will shelter it selfe vnder some pretence.

The Scribes and Pharisies, who were party colouored in all their actions, and clouen-footed in all their treadings, did many foule and fearefull things vnder pretences: but amongst all others, how ill did they vse poore widdowes. Christ saith, *That they deuoured widowes houses (d).* How did they deuoure the, e. d *Ma. 23. 14*  
vnder the pretence of long prayers.

It was a fearefull thing to offer violence vnto them aboue al others: for God commandeth vs to helpe them, to comfort them, and to bee a father to their fatherles: and the Apostle shewes, that *this is as the endence of our religion (e):* pure religion and undefiled before God, is to visit the fatherles and widdowes, so that to do them wrong were hatefull; but to oppresse them, or to draw blood from the vnder pretence of some prayers most

most damnable, for so Christ affirmeth; therefore, saith he, your damnation is greater, because of your monstrous hypocrisie.

f *John* 12. 6. (f) *Judas* also puts on his cloake to his couetousnes, as appeareth in the Gospell, *This ointment*, saith he, *would haue been sold, and the money given to the poore*, O what a faire pretence is this, who will or can dislike that man, which shall speak for the poore: but God knew his heart, that it was not vpright. He care for the poore? No such matter: let them starue, sinke or swimme, it was all one to him. This he said; saith the Text, not that hee cared for the poore, but that hee was a theefe, and carried the bag; and therefore was loath, that such a morsell should goe from his own mouth.

g *Mat.* 2. 8. (g) *Herod* also seems wonderful forward in the sending away of the wise-men to *Bethel*, to seeke out the Babe Christ, and when you haue found him, bring me word, saith he, that I also may come and worship him. Would *Herod*, worship Christ? No such matter: but

but if he could come at him, he would murther him, for hee is afraid of his crown, as al Tirants are. *Balam* (*h*) pretends the glory of God, when hee goes about his magical spels, and yet comes the Lord, and calles for altars, *Build me here*, saith he, *seuen Alters if so be it may please the Lord to answere me.* Hee workes in forcery, and yet pretends great pietie, iust after the manner of that, which the Apostle speaks of in the Epistle of (*s*) *Titus*; *They professe i Titus 1.16. that they know God, but in workes they denie him, being abominable and disobedient, and vnto euery good worke reprobate.*

Thus from the Scriptures haue we prooued this doctrine, and further might confirme it from (*k*) *Saul*, who *ki. Sa. 15.8.* vnder the pretence of sacrifice reserveth *Agage*, and the rest of the booty. Further from *Ammon*, (*l*) *Dauids* son, *12. Sa. 13:6.* who pretends sicknes, to rauish his Sister *Tamar*: from *Ioab*, who vnder *m2. Sa. 20.9* pretence of curtesie stabs *Amasa* to the heart (*m*).

From the Scriptures come vnto  
our

1. Tim. 5.

our owne times, what is there that we will allow to be sinne; haue wee not a cloke & a vaile for euery transgression. Doth not the couetous person shroud himselfe, vnder pretence of prouiding for his familie (n). Doth not the drunkard couch vnder good fellowship and loue, doth not murder goe now for manhood: is not lying and excusing answered and defended with good intents, and what sinne shall there be named, that will not be defended, Alas my brethren, our defenses and intimations reservations, and mentall conclusions, distinctions and euasions will not suffice vs.

2. Sam. 6. 6 vpon the example of Uzza, it is notable to this purpose, to put vs from the good intents, when the Ark was in danger of falling, by the stumbling of the oxen, hee put forth his hand out of a good intent, out of his loue vnto the Lord; yet in regardd there was a commandement to the contrary, the Lord was angry with him, and strikes

Good intents  
will not excuse.

strikes him dead: the which with all other allegations to this purpose, as the Apostle meanes in the 3. to the *Rom. 3.8.* Romans, that *we must not doe euill, that good may come thereof.*

This therefore might raise admiration, but that wee can collect the reasons, why sinners will lodge themselves vnder these pretenses, and imaginarie euasions.

*Reasons.*

1. They wil doe all their euill actions vnder good pretences in the imitation of their Master the Diuell, whom they serue: Satan neuer comes to tempt like a diuell, but to that end that he may blind or deceiue; he will transforme himselfe into an Angell of Light (q): and he is so cunning in the delusions that he offereth, *that, as our Sauour saith, if it were possible, hee would deceiue the very Elect (r).* *q 2. Cor. 11.*

This lesson hath he taught his instruments, alwaies to pretend some good in the wickedest actions that can be *r Matth. 24.*

be enterprised: and amongst other maxims and principles of Satan, how soule so euer the fact is, yet you must not confesse it, but either iustifie the act vnder some good pretence, or else so extenuate it, as it were, not worthy the reproofing. This shuffling our first parents kept (s): *Adam* It is one of the saith God, *hast thou eaten of the fruite: Diuels principles neuer to me she gaue me, and I did eate.* Marke, acknowledge it was no sinne of his, but the womans: yea, he will lay the imputation vpon God, as if he had been in the fault for giuing the woman; *The woman that thou gauest me.* Then to the woman; *Why hast thou done this: The Serpent, saith she, beguiled me, and I did eate.* Thus they poste their sinnes one from another. This tricke Satan hath taught all his: for the thiefe in his deedes of darkenesse vseth the night, that none may see him: but if he be brought to light. Why then, what would you haue me doe? I am in wants, and I was ashamed to beg, and I could not worke; and therefore

fore I did this for necessities sake.

The Fornicator or Adulterer being made manifest, doth hee take it to heart, in that he broke the commandement? No verily: but when his sinne is vrged, his excuse is ready; Why, it is but a tricke of youth, and I am not the first; and if all our sinnes were written in our foreheads, others might bee ashamed to shew their faces, as well as I; and therefore saith he, *Let him that hath done no sinne cast the first stone.*

The Curser and common blasphemmer, that rips vp the wounds of Christ, and sweares, *ex tempore*, at euerie word is he to blame, when his sinne is cald in question, and he told, *that the plague of God is vpon that house, where a swearer is, and lieth betweene the main-seat and the wall* (1). Doth this either moue him, or reforme him, no not at all but he will defend it: why did you prouoke me, then (saith he) it is your sinne to vrge me (saith he) and not mine.

1 Zach. 5.4.

*Reason 2.*

*Iezabel* and her disciples will haue pretences, to giue some kind of satisfaction, as it were, to the common people, especially, if it concerne a publike action, for so *Iezabel* carrieth this. *Naboath* is set in the midst of the people, and a fast is proclaimed, and euery thing carried in that pitifull manner, as if none had been more mooued with compassion then *Iezabel*, yet because he was a blasphemers, he must needs die, but in the manner of his death, she would shew all the fauour that could be, like vnto some theenes, who when they haue stript a man out of all he hath, would faine be accounted mercifull theenes, in that they do not murder those whom they haue robbed, or in that they do not bind them so cruelly, as some others haue done. Thus that bloodie Emperor wold be accounted pitiful, in that he let his school-master die an easie death, wheras it was monstrous crueltie

*A Similitude**Nero.*

crueltie in him to do him to death at al, especially vpon no better ground, but because he whipt him when hee was his Scholler. But let vs gather towards the haruest of our doctrine, and that is such profitable vses, as may bee deriued from this point, which shewes vs, that euery sin will shelter it selfe vnder some pretence.

*Vses.*

1. This shewes what a fearefull sinne couetousnesse is, the which this action of *Iezabels* will demonstrate vnto vs, for her walke was large enough, one would haue thought she had but a whole Kingdome, and yet that was not compasse enough: but she lackt a herb-Garden, for so the Text saith. This sinne hath a great dropsie belly; and though it be neuer so full already, yet it must haue more, and nothing will satisfie it. A pitiful case, that a whole kingdome should not afford a King a Herbe-garden, but hee must take it from another

*Couetousnes  
like the  
dropsie.*

C 2 . man.

*A double Heart.*

man. This is, as I said before a feare-  
full sinne: for this *Iudas*, will betray  
u *Matth. 26.* Christ (*u*): this is the roote of all e-  
w *1. Tim. 6.* uill (*w*): for this, many a man ventu-  
reth his soule. But *what shall it profit a*  
*man*, because they talke of profit, to  
x *Mark. 8.* get the whole world, and lose his soule (*x*).  
36. Take heede of this sin, if you would  
haue gaine, get godlinesse, for that is  
great gaine, if a man be contented  
with that he hath; which if *Ahab* and  
*Iezabel* had been, they had been in-  
nocent of this great offence. There-  
fore whensoever we are tempted vn-  
to this sinne and money or gifts offe-  
red vnto vs. Let vs say, as *Peter* saith  
y *Acts 8. 20.* vnto *Simon Magus*, (*y*) *Thy money pe-  
rish with thee*, and this is our first  
vse.

2. This doctrine serueth to make  
vs acquainted with a certaine gene-  
ration, whom Christ calles hypo-  
z *Ma. 23. 33* crites, or generation of Vipers (*z*).  
You shall know them by my text: for  
they will speake one thing, but act a-  
nother; they will proclaime a fast,  
but execute murder; they say, and do  
not,

not, saith Christ: these are spirituall *An Hipocrite*  
juglers, who can shew trickes, but it *compared*  
is all to deceiue the people. So in- *vnto a Jug-*  
deed the hypocrite with all his passe *ler.*  
and repasse, doth but deceiue his  
owne soule: but bee not deceiued,  
saith the Apostle, God is not *(a)* moc- *a Gal. 6. 7.*  
ked, we may blind the world, and  
we may for a time get our own wills,  
and serue our owne turnes, but this  
will turne to our destruction at last.  
Let vs therefore detest hypocrisie,  
because God doth detest the hypo-  
cite: *He that speakes the truth from the*  
*heart, shall enter into the Tabernacle (b).* *b Psalm. 13.*  
Then they that dissemble, and wroke  
wickednesse vnder faire pretences  
shall not: Away then with our co-  
lourable protestations and forged  
actions, we many times speake faire  
vnto the face, when we wish the de-  
struction and confusion of them,  
whom we thus salute. If this be not  
a fearefull sin, what will we account  
to be sinne. This is so common, that  
it stumbles many a man nowadaies  
in his choise of friends: for the vp-

c *Psal.* 12.1. right men, the Lord helpe the while, as *David* saith, (c) are gone and perished from the face of the earth; and therefore it is not amisse for men wel to consider, whom they trust, with whom they conuerse. Yea it is not much digressiue from the text, to bid them take heed after whom they eat or drinke, for diets now adaies are not altogether so wholesome, as they haue been heretofore, neither were hypocrites so dangerous, for they were wont to hurt but their owne soules, and now their hypocrisie in many things tends to the destruction of others: let as many then as loue the Lord hate this sinne: For God endures not a heart, and a heart: but the true Israelites are his children, and the men in whom are found no guile, are onely the ingredients into his kingdome.

3 This point teacheth vs Christian circumspection euen in diuine matters: there are those that professe God, and yet serue the diuell, there are those that come in sheepes clothing,

thing, but inwardly are rauening *An hypocrite*  
Wolues, and these men are so expert, *like a Came-*  
and with the Camelion, seeme of any *lion.*

colour, that if it were possible, they  
would deceiue the very elect (d). Try d *Matth. 24*

the spirits therefore, saith Saint Iohn, and  
beleue not euery spirit, but see first whe-

ther they be of God or not (e). The A- *ex. Iohn 4.1.*

postle shews them vnto vs, as it were  
out of a table (f): when he saith, that *f. 2. Tim. 3.5.*

they haue onely a forme of godlines,  
or a shew therof, and these are hedg-

creepers, for so the Apostle accounts  
them, when he saith, that they creepe

into houses, and leade captiue sim-  
ple women. Of these also the Apo-

stle speakes in the 1. of Timothie (g), *g. 1. Tim. 4.3*

that teach doctrines of diuels, and  
speake lies, saith he, through hypo-

crisie: let vs therefore shut our eyes  
from these Basilisks, and our eares

from these Syrens, lest we be circum-  
uented.

4. It serues for an excellent rule  
vnto all our actions, namely, that we

proportion them according to Gods  
word, which is not colourable, but

warantable, plaine, and without euas-  
 sion, if we proceede after this maner,  
 h *Act. 5. 39.* then we may say as *Gamaliel* doth (h):  
*If it bee of God, saith he, it shall stand,*  
*otherwise it will fall to the ground.* Let  
 euery man remember this, that  
 meanes to haue his actions pro-  
 sper.

5. It serues for an admonition  
 vnto great persons, and as it is said of  
 i *Gen. 19. 26* old, *Remember Lots wife* (i): so say I,  
 Remember *Iezabel*: no question she  
 did not thinke, that God would haue  
 reuenged this hypocrisie so deeply.  
 And againe, there is no doubt but  
 shee did apprehend her owne great-  
 nesse, as who should say, if it should  
 be knowne, yet who dares speake of  
 it, or if they speak, yet what can they  
 doe. Here we may see how they scape  
 for all their greatnes. God first dis-  
 couers it, to shew, that though they  
 haue blinded the world, yet they  
 cannot blind him. Secondly, hee re-  
 uengeth it soundly, ten for one, not  
 one of *Abahs* house shall scape, and  
 for the woman, author and actor of  
*Naboashs*

*Naboths* death, she made the dogges  
such a feast, that they neuer licked  
such blood before(k), & this is al the k 2. Kings  
account that God maketh of the 9.36.  
greatest, when they forsake him. O  
consider this you tall and loftie Ce-  
dars, I say, remember that there is a  
God.

Thus haue we helpt to pull of this  
vizard of sinne, which *Iezabel* hath  
here put vpon a shamefull murder,  
thinking it sufficient to haue a sha-  
dow, and to pretend something, that  
may be colourable, although the en-  
suing action bee neuer so abomina-  
ble, answerable to that diuelish pro-  
position of *Machiavel*, who saith, that *Machiavel*  
it is enough for a great man to seeme cap. 18.  
deuout, and to make shew of that, *De principe*.  
which he is not, a diuelish document  
and a proposition of more practise,  
then pietie throughout al the world:  
let vs therefore proceede with that  
which followeth in this text.

The

The meanes of *Naboaths* death:

2. Part.

*Set two wicked men before him, and let them accuse him.*

If the eye be single, saith Christ, the whole body will bee single (*1*): which shewes, that the sight is the chiefe among the senses, as the heart is among the members, the which being well affected; a consequence, yea, a very confluence of goodnes ensueth to the whole body. But here *Iezabel* hath cast her eye vpon an vnlawfull object, and a secret conueyance is made by a couetous heart to entitle her vnto another mans vineyard. The Logicians say truly, that (*color est obiectum visus*) but this doth not satisfie *Iezabel*: for to see this vineyard, but her eye hath taught her heart to couet, her heart hath imploid her head for deuise, and her head hath thought vpon the vse of a tongue, a false, slanderous and cursed tongue which shall accuse this innocent man: truly hath Saint

*Iames*

James spoken of an euill speaking tongue, when hee saith, that it is a world of wickednes, and ful of deadly poisons (*m*): deadly indeed, for the *m* James 3.8 false tongue is here *Naboaths* death.

This sin of slander, and false accusing, is the diuels owne sinne; for he is called the accuser of the Brethren, hee that accuseth day and night (*n*). So then by this account *n* *Reuel.* 12. the false accuser or slanderer is a very diuell. 10.

This sinne comprehends many other, which *Erasmus* notes very wittily, *Damibi mendacem & ego ostendam Erasmus tibi furem*: If thou wilt shew me a li-*com. de lin-* ar, saith he, I will shew thee a thiefe; *gua.* and no doubt but these will beget many others. Now as it draws on many other sins, so it exceeds many other sins, *ter homicida calumniator & v-* *m istres occidit*: the slanderer, or *Luther loc.* false accuser, saith hee, kills three *com. ling.* at one blow the partie to whom, the partie of whom, and himselfe. The Theefe sendes but one to the diuell, for hee hurts but his owne

his owne soule; the adulterer sends two to the diuell, vnlesse he repent, both their soules are in danger: but the false accuser sends three to the diuell, this is the sinne that *Iesabel* resolves vpon for the dispatch of *Naboth*,

Here then it will be time for vs to gather towards some point of doctrine for our present instruction.

*Naboth* is innocent, and yet must die; not secretly, but by a publique sentence of Law, by meanes of euidence giuen against him, which chargeth him, but falsely, for blaspheming God and the King.

*Doct. 2.*

From whence wee learne, that when there is no iust cause to condemne the innocent, then doe the wicked deuise some matter against them.

It is no easie matter to bring the godly in question, if truth might take place: for they keepe a narrow watch ouer their waies, carefull what they speake, of whom, to whom, as careful what they doe, and for the most part aske

take counsell of God, as concerning their actions; and this they doe not *formidine pœne*, but *virtutis amore*, not for feare of punishment, which were seruile, but for the loue they beare vnto God which is filiall: notwithstanding this Christian circumspection, yet they are many times in *Nabushs* case, that is, falsely accused, for want of matter, it shall be made and deuised, as *Iezabel* here directs, *set two wicked men before him, &c.*

The Prophet *Jeremie* is in this case, (o) for they that hated him amongst the Iewes did long lie in waite to haue some matter against him, but the Lord did so keepe him, as that they could not iustly accuse him: What then, will they let him alone? No verily, they will take a course with him. Come, say they, let vs deuise some matter against *Jeremie*, let vs smite him with our tongues: this is the course that they will take with him; they will first deuise some matter, then they wil smite him with the tongue, where we may  
note

note what a wicked tongue is, euen a sharp rasor, or a two edged sword, to cut assunder the very life or good name of an innocent.

The like course is taken with Christ, the Scribes and Pharisees resolve to persecute and crucifie Christ, *Judas* betraies him, the Soldiers and officers carrie him, the people crie against him, *Crucifie him, crucifie him, his blood be vpon vs and our posteritie.* *Pilate* sits vpon him, and yet for all this, he is constrained to say, though he loued not Christ: *I finde saith Pilate, no euill in him, what hath he done, that you would haue him condemned.* Yet this doth not stay their fury: but at length two false accusers are set before him, and two wicked slanderers stand vp against him: but till then, *Pilate* acquitteth him, saying, *I finde no fault in this man, touching those things that you accuse him (p).*

Poore innocent *Ioseph* grones vnder the like burden, for he is accused euen for righteousnesse sake, and his incontinent Mistrisse missing of her purpose,

purpose, in that hee will not consent to abuse his Masters bed, shee then deuiseeth against him, and accuseth him, that he attempted her chastitie, and would haue lien with her (q): for which he suffers imprisonment, vntil the Lord lookt vpon him, and restored him to a double honour, making him head and ruler ouer all Egypt. q Gen. 39. 14

The like tricke hath that saucy seruant *Ziba*, against his Master *Mephiboseth* (r), posselssing *David* with matter against him that he neuer thought as if *Mephiboseth* should haue laboured to aspire the Kingdome. r 2. Sa. 16. 3.

These are the coiners and plotters of mischiefe, these men are neuer out of matter, for they are turned diuels, and can fit any man that shall offend them, they haue their articles and bills of inditement as readily framed as can bee, and for their witnesses, they haue sure cardes, such as make haste to kisse the booke, lest they should forget some of that forged villanie, which must bee broched for the dispatch of the innocent.

Thus

*Slander or  
false accusing  
both diners  
acceptions.*

Thus the first part of slander is acted, or rather deuised: for indeed first of all, it is taken vp, or entertained in the minde, where it is first thought vpon or forged, as was this against *Naboath*.

Secondly, the tongues of others must divulge and publish it, as these two wicked men that are his accusers here doe, and so like a leprosie it runnes vp and downe, by meanes whereof, a fresh spring ariseth, and with a new edition, it comes forth in print as it were, and by that time a great many slanderers are begotten; who relate it as confidently, as if it were true indeede. Thus this slander that at the first was inuented, or vented by grosse, is afterwards sold by retaile, and they walke vp and downe with it, as it were, so many pedlers, and whersoever they come, they open the packe, and shew what wares the diuel hath furnished them withall.

Thirdly, a slander is committed, by giuing care vnto a false report, although

though thou doe not deuise it, as *Isabel* doth, nor publish it, as the two false witnesses heere doe, yet if thou receiue it, and approoue of it, if thou giue eare vnto it and beleue it, thou art a slanderer, which is intimated vnto vs, when it is made a marke of Gods childe in thee (s): not to receiue an euill report against his neighbour. This reacheth farre, and fasteneth vpon many in these our daies, and with the Athenians (s): we still aske newes, and if any thing come out against any man, especially against him or them, that we doe not loue, then we first beleue it, and secondly, set vpon it as furiously, as if wee were very Fensers, and would play such a prize, that euery body should thinke wee were not our selues.

Thus we play at Tennis, with the good names of other men, but vpon great disadvantage: for in this tennis court, we haue extraordinary hazards. We hazard our iudgements, in receiuing rash reports. Secondly,

D

we

wee hazard our discretion in belee-  
 uing them ; and thirdly, wee hazard  
 our religion in publishing them, and  
 railing vpon them, whom we thus set  
 vpon: for (u) as Saint *James* saith, if a  
 man seeme to bee religious, and re-  
 fraines not his tongue, that mans re-  
 ligion is all in vaine : notwithstan-  
 ding all this, yet this vnruely member  
 will flie about, and dart at Gods de-  
 rect children, very few of them shall  
 be free from the venome of it.

*The righte-  
 ous may be  
 reuenged on  
 them that ac-  
 cuse them  
 falsely.*

In this course the wicked will bee  
 agents, and the most righteous must  
 be true patients, and yet the righte-  
 ous know, how to be reuenged when  
 they will, and that is by following  
 the counsell of God, namely, when  
 they curse, the godly must blesse, and  
 when their enemies and accusers are  
 hungrie, let the godly feede them, if  
 thirsty, let them giue them drinke,  
 and in so doing, they shall heape  
 coales o fire on their heads (w): let  
 them commit and commend their  
 causes vnto the Lord, for vengeance  
 is his, and he will repay it (x): and let  
 this

w *Ro.* 12. 20

x *Deu.* 21. 19

this suffice for the doctrine, which was deriued from the second part of this deuision, which was the meanes vsed to bring *Naboth* to his death, namely, false witnes: now let vs see what applications will issue from hence vnto vs.

*Vses.*

Our first ingredience will afford vs a Caution, take heede of this little member, it may hurt many waies, but it stabs to the very hart, when it is vsed in this kind to slander, or accuse the innocent: take heede thou that deuiest: take heed thou that reportest, and take heede thou that beleuest any thing against the innocent, there are many reasons why thou shouldest hearken to this caution.

First, because God followes that man with a sword to destroy him, and to cut him off, which he threatens in the *Psalm*. (7) *He that priuily slandereth his neighbour, him will I destroy.* *Psalm*. 101.

*1. 1. Iohn. 3.*

Secondly, every one that committeth sinne, is of the diuell (*a*): but this is the diuels owne sinne. Now if thou wouldest not be accounted a diuell, be not guilty of this sinne.

*a Gal. 6. 1.*

Thirdly, if thou be spirituall, thou wilt restore a man with the spirit of meekenes that is false, as the Apostle (*a*) exhorteth: knowing that we our selues also may fall. But one the contrary, we rather delight in these passages, then labor to couer them: but if it were a cursed thing in *Cham* (*b*) to

*b Genes. 9. 14*

discover his fathers nakednes, it must needes bee a wretched thing to enlarge, amplifie, and make an addition to our brethrens infirmities, but a cursed thing to devise matter, that shall hurt their innocent soules; therefore from the rule of charitie this sin would be forborne, because charitie neuer thinketh, much lesse doth euill to the brethren.

Fourthly, a reason for this caveat might be drawne from the rule of equitie, which bids vs doe vnto others, euen as we our selues would be delt

delt withall: but wee would grieue  
and vexe to heare, that men should  
accuse and raile vpon vs, wee would  
be loath to haue our life or credit lie  
vpon the accusation of a false tong:  
then proportion things vnto others,  
as thou wouldest receiue *fac alijs fieri Doe as thou*  
*quod cupis ipse tibi*, if thou wouldest *wouldest be*  
that men shouldst not make the *done by*.  
worst construction of thee: bee not  
thou like vnto a cupping glasse, *A Slaunde-*  
which only drawes that humor that *rer like a cup-*  
is euill and corrupt; so doth the slan- *ping glasse,*  
derer onely apply his tongue to false *which onely*  
accusation and euill speaking. *drawes ill*

The second vse is to shew, the ex- *master.*  
cellent and sound condition of an vp-  
right life; if any man will doe them  
inert, he must doe it by lies and fals-  
hood, for the righteous are circum-  
spect, and the blessing of God is so  
vpon them, that they do not lie open  
to dangers and imputations as other  
men doe, and yet no men so often in  
question, and so subiect to false as-  
persions as they, but for the most  
part it is deuised and enlarged a-

so restored, that wee will not feare those, that can but kill the body, but onely feare him, that can kill body and soule, and cast them both into everlasting hell fire (d). And herewithall let vs conclude this point.

d *Mat. 10.*

Now in the last place we shall be brought to behold the wofull tragedie of poore *Naboth*, *Stone him to death*, saith the, that is the *Terminus ad adquem*, of all this businesse hee must die, and thereby he shall know, what it is to crosse such a woman as *Iezabel* was of her will.

Here sinne begins to troope and march forward one after another very fairely, and as if they had learned a hellish discipline, they keepe ranke in such an orderly manner, that you may tell them, and easily discern how one hath begotten another, let vs therefore calculate how this begun, and to what passe it is now come.

First, *Conetousnesse*, as a mother sin, conceiued, and in this conception or breeding fell to long, and that so eagerly,

gerly, that the very delay of obtaining, brought forth hatred in so deadly a manner, that nothing but the death of the obstacle *Naboth* can serue the turne, this cursed daughter, I meane hatred, the daughter of couetousnesse hath sat in counsell, and hath concluded, that if *Naboth* were done to death, then all were hers, but this will require help, the helpe of such bloodsuccours, as must draw from *Naboth* both life and breath, and blood, and vineyard and all.

Thus one sinne waites vpon another, and one begets another, and you may tel them how they proceed in a hellish order.

*Uno dato ab-  
surdo mille  
sequuntur.*

First, here is hypocrisie: *Proclaime a fast.*

Secondly, Slander: *let two accuse him.*

Thirdly, Murder: *Stone him to death.*

This progresse of sinne will produce this doctrine very naturally from this latter part.

That the vngodly proceede by *Doct. 3.*  
degrees

gainst them: it shewes that the blessing of God is as a shield to couer them, and yet for all this, Satan hath fiery darts, and maleuolent courses against them.

3. This will teach vs to charge a watch ouer all our members, but especially our tongues: O Lord, saith David, *set a watch before the doore of my lippes, thus I offend not with my tongue(c).*

c Psa. 141. 2

Hierom.

Bernard.

May a man bee a murderer with his tongue, O then watch that member, forbear to heare euill, forbear to speake euill: *si deest auditor, deest & de tractor*, if the hearer would forbear, the slaunderer would cease: for the sinne of slaunder gets a kind of nutriment from a willing hearer, and yet both are so dangerous, that as Bernard obserueth, *dum aurem inficit, animam interficit*: so bad a season must needs haue a cursed haruest: let vs therefore bridle our affections, and let grace overcome nature in this euill, and this shall suffice to shew the cursed disposition of the wicked, who doe so hate the godly, and are so bent

bent in their owne purposes, that though they haue no iust cause to accuse the righteous of, yet they will inuent, and with *Iezabel*, set wicked men before them to accuse and condemne the innocent.

4. This serues to pacifie and to appease the working, that these pro-uocations and accusations would worke in vs, if God did not stay vs: surely these slanders and false reports and dangerous attempts against vs, may with other afflictions bee fitly compared vnto phisick, the which we take from the phisition to make vs well, and so with the blessing of God it doth, yet at the first it makes vs very sicke, vntill such time as it hath purged the stomack, and clensted it. so verily, our afflictions make vs sick to the death, and bring vs very low at the first, vntill it hath clensted our hearts of all vindiſtiue humors, of all earthly humours of all superfluous matter, then we shall finde health euen sauing health, and bee

*Affliction  
like phisick,*

so restored, that wee will not feare those, that can but kill the body, but onely feare him, that can kill body and soule, and cast them both into everlasting hell fire (d). And herewithall let vs conclude this point.

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degrees

*August. de  
civitat. Dei  
lib. 15. cap. 5.*

degrees from one sinne to another.  
As *Romulus* made slaughter of his  
brother *Rhemus*, to that end, that hee  
might sett e the Kingdome in his  
owneperson, as Saint *Austin* repor-  
teth: so verily, this woman butcher, or  
butcherly woman wil not give over,  
vntil she bath herselfe in blood, even  
in the blood of her adioyning neigh-  
bor, that she may settle his vineyard  
into her owne possession: how shee  
hath begun we haue heard, like a mo-  
ther in shew. Proclaime a Fast: as if a  
father would haue at the death of a  
child a solemne funerall, together  
with a sermon of the same nature, to  
preach mortality vnto the living: thus  
with a shew of natural affection shee  
appeareth in the 1. scene, in the 2. she  
hath her deponents, who with graue  
aspect before the iudges of the land,  
call God to witnes, by vertue of an  
oath that *Naboth* was a blasphemers,  
and in the 3. she strikes him downe e-  
uen with a deadly blow, *Stone him to  
death*: this is the perambulation of the  
wicked, they proceed from worse to  
worse,

wolfe; from one sinne to another. c *Esay* 5.18

This (c) *Esay* noteth in the fifth Chapter of his Prophecie, when hee saith, that the vngodly doe draw sinnes together, as it were with cart-ropes: let vs note the phrase the Prophet vseth, they draw sinnes, it is a phrase to expresse the greatest strength of any creature, the horse in his greatest strength and force is said to draw, and it intimateth in mankind the putting on of forces, as if we should say, they vse their wits, words, workes, and all their endeouours to this purpose, and they pull them as it were with cart-ropes, where the Prophet giueth to vnderstand, that besides their owne strength, they vse all other meanes and adiunctes heereunto, that so the full measure of sin may bee made vp.

Saint *James* shewes the same gradation, euery man is tempted, saith he, when hee is drawne away by his owne concupiscence. Then 2. when this lust hath conceiued, it bringeth forth sinne: And then 3. this sinne  
must

must haue a time to worke, and at length to finish. And then fourthly when that is finished, it bringeth fourth death.

This wee see both in the falles of them, who were giuen ouer to wickednesse, and also in the failings of those, whom God did raise and restore againe.

*Exampl'es of both sorts.* *Came* first of all did secretly mur-  
mure at his brother *Abel*, but after-  
wards hee bore deadly hatred vnto  
him.

Thirdly, he murdered him with  
the iaw bone of an Asse. Fourthly,  
being conuicted as it were before  
God, in a question that might haue  
led him to repentance, he answereth as  
wickedly as before he had done, *Am*

8 *Genes. 4.*

*I my brothers keeper.* The like we find  
in *Iudas* his first sinne noted vnto vs,  
was couerousnesse, hee grumbles at  
the poore womans liberalitie;

*Iohn 12.5.6.*

when she powred that pretious vn-  
guent vpon Christ, this would haue  
bin sold, and giuen to the poore: his  
meaning was for his own priuat purse  
for the text saith, *He carried the bagge:*

After

After this not hauing repented, he falls into a higher degree of couetousnesse, for now for thirty peeces he will sell and betray his owne Master (b). After that, he proceeds ynto *h Mat. 26.* the worst of all, and that was to despaire of the mercies of God. *O no- Augustine.* *men sub quo nemini desperandum est,* notwithstanding this strong anchor of saluation to all beleeuers (i): yet hee *i Heb. 6. 19.* proceedeth to his owne execution, he went and hanged himselfe: thus wickednes doth multiplie and huddle vpon the heads of them, who haue not called vpon God for true repentance.

This wee may further see in those, whom God hath forgiuen and restored.

First, our first parents, how did they multiply euen at the first: *Euah* lookes vpon the fruite. Secondly, she holds a conference with Satan. Thirdly, she tastis of it though it were forbidden. Fourthly, shee gines her husband, to make him as guilty as her selfe. Fifthly, shee excuseth her fact,

k *Genes. 3.*l 2. *Sam. 1.*

fact, and extenuateth it, when God questions her (k).

The like wee finde in *David*, that man of God, who (l) first hauing seene the nakednesse of *Bethsheba*, sends for her, then hee committeth folly with her, then vpon her proouing with child sends for *Uriah* her husband, and at his coming, vseth all meanes to make him lie with his wife, that so he might haue shadowed his wickednesse, and to that ende laboureth to make him drunke: but when this would not take place, then he proceedes to blood; and for this purpose, writes vnto *Joab* the Captaine of the Host, that he might be placed in the forefront of the battell, that so he might be smitten and die, the which was effected, and so innocent *Uriah* murdered.

The like gradation we find in *Peter*, who at the first out of a fainting feare is afraid to confesse his Master, but very peremptorily denieth, that euer he knew him, afterwards being thereunto pressed, he growes deeply

ly offended, and at last hee sweares and curseth, he neuer knew the man, all which will shew vs, how farre wee shall goe in a course of wickednesse, if God doe not stay vs.

Sinne will begin to possesse that man, that doth not resist it, and break it of in time, for it enters in three waies, as one of the learned obserues.

1. *Blandiendo*, first, it smiles vpon vs like the strumpet, Prou. 7.

3. *Degrees in a course of sin.*

2. *Delectando*, Secondly, it takes away our hearts, as *Absolom* would steale away the hearts of the people: 2. Samuel.

3. *Regnando*, Thirdly, it takes possession like the strong man (n): then whose are we vntill a stronger come, and cast him out: thus the wicked they decline sinne *per omnes casus*. n Luke 11.

*In nominatio per superbiam, in genitio per luxuriam, in datio per Symoniam, in accusatio per detractionem, in vocatio per adulationem, in ablatio per rapinam*, and yet for all these, *Iezabel* and her crew are certainly perswaded, that they can sinne, and not be seene.

1. Sinne

1. Sinne

*Reasons for  
the progresse  
of sinne.*

*O Iob 10.  
10.11.*

1. Sinne groweth in the heart, as the child doth in the wombe: for as the infant hath his increasings, euen by degrees, vntill he come to see the light, and bee borne into the world, according as *Iob* hath it: (o) *Thou hast powred me out as milke, and turned me into curds like cheese, thou hast clothed mee with skinne and flesh, thou hast ioyned mee together with bones and sinewes.* So is it with the vngodly man, his beginnings were but euill imaginations, which hee neuer resisted, then afterwards out of the abundance of his heart his mouth spake, either falsely, furiously, or fainedly, which he neuer repented, and then at length he becomes all these, and vses any part of wickednesse whatsoeuer.

*Reason 2.*

*p Rom. 1.28*

The iudgements of God are vpon such men, as neuer made conscience of lesler sinnes, by meanes whereof they are at length giuen ouer to areprobate sense, and become past feeling, which the Apostle notes (p), that as they haue not regarded to know God, so the Lord hath giuen them

them vp to their owne hearts lusts to worke all maner of wickednesse; and this comes first of all by the little or *Bernard.* no account that we make of sinne, at *Tract. de* first: this, as that father noteth vpon *de gradibus* the point of excusing or extenuating *hum.* sinne, when sinne is found out, and the question is, who hath done it? the sinner answereth, *Non faci*, if that will not serue the turne but that it be proued, then tis turned, *Si faci non male faci*, if the euill be proued, then it is translated, *si male faci, non multum male*, if the qualitie and quantitie be proued. then it hath a fourth euasion, *si multum male, non male intentione*: if good or euill intents bee by diuinitie confuted, then our last refuge is, *aliena tamen faci persuasione*, and thus we spin out iniquitie and giue it sucke from such a brest of maintenance and excuse, as if it were very lawfull to doe euill.

Let vs therefore descend vnto the life of this doctrine & that is to shew our vses and applications.

work all man. **Yes.** I have seen them up to their own hearts in it and

this comes first of all by the fact of

1. All these proofes, reasons, ex-  
amples and illustrations doe cecho  
foorth vnto vs this first vse, *Principij*  
*obsta*: looke to the beginning of euil,  
kill sinne in the nest, before it bring  
geth forth, for it hath a cursed of-  
spring, thou must set a watch ouer thy  
mouth, as *David* saith, (q) thou must  
make a covenant with thine eies (r):  
thou must examine thine hart (s): if it  
be a proud hart at the first, it wil after  
spawne forth into a false hart, if  
become a false hart, it will not bee  
long, before it be a cruell hart: if it  
grow to be a cruel hart, a little time  
will make it a hard hart, if it be har-  
dened, then surely the next degree  
must needs be a reprobate sense, the  
very iudgement, that God suffers the  
most vngodly to fall into: O then stay  
the beginnings of wickednesse, and  
follow the deuine counsell of thy  
Christ, who wilbeth thee to look vn-  
to thy members, and if thine eie of-  
send

q Psalm. 39.

*Job. 31.*

**s Psalm. 4.**

send thee, to pluck it out, if thy hand offend thee, to cut it off, that is, cut or take away that sinne, that groweth by meanes of thine eie or thy hand, and doe it in time, least with the leprosie it run further and further.

Amongst the many diseases, or maladies that happen vnto mans body, there is one that they call by the name of *Gangren*, which doth affect *The Gangren.* altogether the ioynts, and the present

remedy thereof is immediatly to cut off that first ioint, which is first affected, or else it presently taketh another, and so from that vnto a third, vnlesse it be thus ordered by decision: this is the nature of sinne, which vnlesse it bee cut off in the motion, proceedeth vnto the action, from the action vnto delectation, from delectation vnto assuefaction or custome, from that vnto a habite neuer to bee remooued, a dangerous leprosie, both for infection and disperision, vnlesse there be a timely preuention.

*Aristot. log.*  
*Habitus est*  
*difficulter*  
*mobilis a*  
*subiecto.*

*The theefe.*

Let this bee considered in all our temptations vnto sinne, if it be vnto stealth, we begin with a pin, then a point, then a shilling, then a pound, at length any thing: O let the young thiefe take heede of an olde iudgement, vnlesse hee repent and leaue that sinne.

It may bee they haue escaped many times and that emboldens them, but hee that leades them will neuer leaue them, vntill they are left vnto the law both of God and man, vnles they stay these beginnings by true touch of conscience.

*The adulter-  
er.*

The adulterer doth not presently fall vpon the bed to commit wickednesse, but first his eye sends a message to his heart, his heart giues consent vnto the action, and then the time and place, purpose is concluded, whereas if the eye went single the whole body would haue bene single and that first restraint, would cut off the cursed consequents that alwaies do proceede from that sinne.

The

The lyar, who kills his owne soule  
 and vents fallshoods of al sorts, some-  
 times to destroy a Brother, as these  
 false witnesses did against *Naboath*,  
 sometimes out of their pretended  
 charitie to saue anger, or preuent dis-  
 pleasure, sometimes out of the olde  
 wiues Calender, tell strange and  
 merrie lyes, fables of great antiqui-  
 tie and no lesse iniquitie, all these  
 lies had their beginning, which  
 should haue beene suppressed at the  
 first, but for want thereof maketh  
 the ingredient so perfect, that a man  
 cannot beleue one word, that com-  
 meth out of his mouth, and if it hap-  
 pen that such a man speake truth  
 which is but sildome, yet it is not be-  
 leueed, and it is iust vpon a lyer spea-  
 king trueth, but sildome neuer to be  
 beleueed. O then season thy mouth  
 at first with trueth, for thy God is a  
 God of trueth, and in that thou hast  
 not preuented this sinne in time,  
 thou hast lost thy birth-right for the  
 lyars cannot call God their Father,  
 for they haue a father by themselues,

*The lier.**Mendacium,**perniciosum,**officiosum,**iocosum.**Mendaci ne**credas, ne in-**antisquidem.*

euē the diuell, who is the father of  
 t *Iohn* 8. 44. lies (s); stay therefore these begin-  
 nings, lest the latter end proue feare-  
 full vnto thee; for thou canst not  
 shake of these things when thou  
 wilt; and therefore doe it when  
 thou mayest: take heede of a cu-  
 stom in euill, for a Blackemoore  
 shall sooner change his hae, or a  
 Leopard his spots, then they shall  
 euer doe good, that haue been accu-  
 stomed vnto euill. (u)

*Consuetudo  
 est altera na-  
 tura.*

u *Ier.* 13. 23

So then let vs concludethis vse,  
 cure the disease in time, before it  
 grow incurable, whether it be pride,  
 enuie, slander, disobedience, deceit,  
 oppression, reuenge, prophanenesse,  
 adulteries, falshoods, murmurings,  
 treacherous practises, or the like:  
 cleanse thy heart in time, lest thou be-  
 come incorrigible and inconuertible,  
 which must needs be damnable  
 in the latter end.

*Vse 2.*

This serues to display the diuels  
 hatred

hatred vnto mankind, who doth not  
onely seeke like a Lion, whom to deu-  
oure, but also is alwaies tempting  
vs to deuoure (w) one another, as here *w I. Peter 5.*  
*Iezabel* hath nothing to ease her sto-  
mack withall, but blood and re-  
uenge: thus we deuoure one another,  
as if man, who is created after the  
Image of God, were of no more ac-  
count, but presently vpon our priuat  
discontentments and grudges, to  
butcher them vp, as if we were Cani-  
bals, euen to feede vpon our brethren  
and to drinke vp their blood, as it  
were in boules.

Hence it is, that if any man  
stand in our way, or in our light,  
wee conclude him presentlie,  
and either by potion, or some  
other sinister practise, wee pro-  
nounce him dead, so little account  
doe wee make of that blood,  
which is so pretious in the eyes  
of God: thus wee fall one vp-  
on another, vpon a displeasure,  
as *Caine* doth vpon *Abel* (x), x *Genes. 4. 8.*  
E 4 and

and ease our stomacks and haue  
 our desires, forgetting that blood  
 must haue blood, and that it cries  
 for vengeance against vs : this is  
 the Diuels mallice against vs, who  
 stirres vppe after this manner. Wilt  
 thou endure and pocket vp these  
 wronges, wilt thou bee accounted  
 base minded, and wilt not main-  
 taine thy reputation? this is rhe-  
 torique, and the rule is, that the  
 lie deserueth the stabbe : that it is  
 honourable and the tryall of an He-  
 roicall spirite to enter into single  
 combate, and their honour is their  
 life, and these Maximes maketh  
 them like fierce Tigers one against  
 another, so cruell are wee growne,  
 so dangerous the times, as that *Iere-*  
*mies* caution may well bee our ob-  
 y *Ier. 9. 4.* seruatiō for our latter times, (y)  
 Take you heede euerie one of his  
 neighbour, and trust you not in a-  
 ny Brother for they will vterly sup-  
 plant and destroy one another.  
 Thus *vindicta, vindicta*, is our cōmon  
 place

place among the common people, yea, nobler breasts haue been set on fire with reuenge, as if the blood and death of innocents would not as well cry for vengeance against them, as against other men: but he that lookes into the booke of God finds, that the greater the offender is in this kind, the greater the punishment hath bin, not one of *Abahs* house shall bee left to make water against the wall, and as for *Iezabel* her selfe, the very dogs shall licke their lips after her blood, and be gluttred with it; let this therefore, but especially the feare of the Lord temper our passions, & so guide our vnderstandings, that we giue not place vnto the diuell, (2) in these so *2 Ephes. 4.* deadly and damnable enterprizes.

*Vse 3.*

This serues for our animaduersion, as concerning the condition of them that thus proceede in the degrees of sine, surely their iudgement sleepeeth not, but increaseth as their sins are

are enlarged, Hell is said to be enlarged with these augmentators; for they are vpon the skore, and it runs vpon the reckoning, vntill the Lord come to render vnto every man according to his works; the mercifull Aduocate Iesus Christ the righteous pleadeth the causes of all penitent

- a 1. Iohn 2. 1 sinners (a): but these men in their hearts that cannot repent, heape vnto themselves wrath against the day of wrath, and declaration of the vengeance and iudgement of God, who, as the Apostle saith, *will render*  
 b Ro. 2. 5. 6. *it vnto them* (b). This is a fearefull condition: for if euery sinne in his owne nature deserue death, and that is the  
 c Rom. 6. 23. wages of it (c): how then shall these men answer the many thousand sins that haue been committed by them without feeling.

- The Apostle shewes, that the destruction of such men sleepeeth not:  
 d 1. Pet. 2. 3. 3. (d) *The Lord will awaken vnto them, and suddenly come with the account*: they haue bene long in the action, but their destruction shall sweep them away

away in a moment, and their confusion must be of longer continuance: for as they have beene continuall transgressors, so must they be continually tormented with flames vnspeakable, loe thus they stand, or rather fall, who doe not thinke our God is iust to recompence their wickednesse.

When they are ripe, or rather rotten in their finnes, then comes the dreadfull haruest, they shall bee serued as God threatneth the Amorites;

*(e) When they have filled vp the measure c Gen. 15. 14 of their finnes, then shall they be rooted out, saith the Lord.*

This is the same which was declared vnto *Amos* in a Vision, *(f)* where *f Amos 8. 1. 2* hee saw a basket of Sommer fruite, whereby is meant ripenesse, or the time that the fruite should be gathered, *Now saith the Lord, the end is come, I will passe by this people no more.*

Let this be considered, O yee men of earth, the God of heauen will not be mocked, and therefore be not you deceiued, whatsoeuer sins are newly com-

committed, doe not thinke the old  
 finnes are forgotten, valesse thou be  
 a new man, then thy sins of old shall  
 g *Psal.* 32.1. not be imputed vnto thee (g): other-  
 wise it will goe hard against vs, vn-  
 lesse that garment of righteousness  
 couer vs, the Lord will write bitter  
 things against vs, and make vs to  
 possesse the iniquities of our  
 h' *Iob* 14.26 youth. (h)

*Use* 4.

*Christians  
 ought to be  
 Graduates  
 in godlinesse.*

i *Psal.* 84.7.

Seeing the wicked grow worse  
 and worse, let the righteous worke  
 by contraries, let them grow better  
 and better from grace to grace, from  
 vertue to vertue. Let them proceed  
 in goodnes, as the other doe in wic-  
 kednesse: let them bee the Lords  
 Graduates, and proceede in that fa-  
 mous Vniuersitie of Sion, even in the  
 Church of God: of this proceeding,  
 the Prophet *David* speaketh in the  
 Psalms; (i) The righteous grow from  
 strength to strength, vntill they ap-  
 peare before God in Sion, there they  
 are to bee presented, and there it is,  
 that they shall bee eternized: let  
 them therefore begin with godlines,  
 and

and ende with golineffe, and they shall not loose their labour, for it hath the promises both of this k 1. Tim. 4. 8 life, and the life to come (k) proceede therefore, O you Saints and seruants of the Lord, you feare the Lord, they that doe so, neede to feare nothing else: keepe your inheritance, it is farre beyond *Naboaths Vineyard*, *Iezabel* shall not hurt you, the gates of hell shall not preuaile against you, the Kingdome of heauen is prepared for you, and for all those, that loue the comming of the Lord Iesus Christ, to whom with the Father, and the most blessed Spirit, one eternall, immortall, inuisible and God onely wise, be praise and dominion with al glorious ascription, now and for euermore. A-

*men.*

*FINIS.*